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A

REPLY

To the NEW

TEST

OF THE

CHURCH

OF

ENGLAND's

LOYALTY.

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A Reply to the New TEST, &c.

SUch nauſeous Stuff have we of late been troubled with from a Fraternity, that one would ſwear by their *Vow of Poverty*, they chiefly vow'd to be *poor in Underſtanding*. How have we ball'd about a New Teſt, &c. And thus does that mighty Champion accoſt us: *What can be more ridiculous! that a Church which cannot pretend to be infallible in Matters of Faith, ſhould aſſume to themſelves an inerrability in point of Civil Obedience?* That is to ſay, Infallibility in Matters of Faith, and Inerrability in Civil Obebedience are inſeparable. Now in ſtead of proving the Chureh of *England* cannot be Loyal, has he prov'd the Church of *Rome* cannot be Infallible? For thus the Argument will run: Whoever is infallible in Matters of Faith, is inerrable in Civil Obedience; But the *Rom.* are not inerrable in Civil Obedience: *Ergo*. The Major is your own: the Minor I ſhall fully prove as ſoon as I've remov'd a little Rubbish out of my way. You ſay, *Our Church owns the Supream Magiſtrate (by a Revelation peculiar to herſelf) both for her Temporal and Spiritual Head:* Well, then the Queſtion between us is, Whether the Church of *England*, who owns as well the King's Eccleſiaſtical as Civil Juriſdiction, be as Loyal as the Church of *Rome*, who diſowns the Firſt, and ſo deprives, and robs the King of a moſt noble part of his Prerogative. But Sir, this is not a Revelation peculiar to our Church: 'twas the Sence of all the Churches in the World in the pureſt Ages, as is abundantly proved by the Learned Dr. *Barrow*

in his Popes Supremacy : And ever since this Kingdom was govern'd by a Monarch, it has been the standing Law of the Nation, constantly the Opinion of Popish Parliaments, and Judges, tho not of Priests, that the Ecclesiastical Jurisdiction was in the King : See Lord *Coo.* 5. *Re.* and his 4. *Inst.* 342. *We will allow them faithful to King* Charles *the First* (a notable proof of Disloyalty ;) *But 'twas the Ambition of that Church to force an Universal Uniformity to her Liturgy*, &c. *occasion'd that War :* An Ambition of Uniformity we are not asham'd of. But are you sure 'twas that occasion'd the War? Give me leave to tell you a Story : There was one in Queen *Elizabeth*'s Time, generally call'd *Faithful Commin*, who pretended more than ordinary Sanctity, pray'd, and cry'd, and rail'd against the *Whore* of *Babylon*, and possess'd his ignorant Auditory, that the Church of *England* was not yet refin'd enough ; by which means he made the first division among English Protnstants, and after him, divers others of the same kind ; all which were Papists at the same Time, and for their Service well receiv'd at *Rome* ; which beyond all Contradiction is prov'd true, by a Book intuled *Foxes and Firebrands* : 'Tis shrewdly suspected, that these Divisions, your honest Party made, were the Cause of that war you mention ; and this I put down too for one Instance of your Civil Obedience. Your other mighty Charges are, That *we endeavour'd to exclude* Queen Mary, *and put up a Brat of our own.* You know, Friend, this is false as well as I can tell you : Indeed the whole Kingdom was at a *Dilemma* where to find the Right to the Crown. Some for Queen *Mary*, and some for Lady *Jane* ; and Protestants there

there were on both ſides: But what's this to their Loyalty, when 'twas dubious where the Title lay? I was afraid you would have inform'd us of a Gun-Powder-Treaſon Plot after Queen *Mary's* Coronation, or that our Martyrs all died with their Swords in their Hands But you decline to ſpeak any thing to the Purpoſe. *After Queen* Mary's *Death*, Elizabeth *a known Baſtard rais'd this Church*, &c. A known Baſtard! Here's your old Popiſh Reverence to Crown'd Heads! I would upon my word, lay ſix to four of your ſide, were you to meet Foreheads with the hardeſt Bull in *Europe*: However, for one Moment we'll ſuppoſe Queen *Elizabeth* a Baſtard; and if ſo, 'tis certain they were great Villains who brought a Baſtard to the Crown, and excluded the Lawful Heir. Wherefore our next Inquiry will be, Who did this? You ſay indeed this Queen rais'd the Church of *England:* but that's an Argument that the Church of *England* could not raiſe her. And you your ſelf well know, That at the very time of Q. *Mary's* Death, it ſo fell out that a Popiſh Parliament was then ſitting, *Heath*, a Papiſt, Arch-Biſop, and Chancellor, by the unanimous Conſent of the Lords, ſends for the Lower Houſe, tells them that Queen *Mary* died that Morning, and required their aſſent to join with the Lords in Proclaiming Queen *Elizabeth*, which was accordingly done. If therefore it be granted that Queen *Elizabeth* was a Baſtard, this is another Inſtance of your Loyalty to the Right Heir.

The Church of England *was a prop to support the weakneſs of her Title.* Alas, poor Gentleman, we know what 'tis that troubles you, the Truth of the matter's thus; Your Loyal Church ſet up *Queen Elizabeth*, which she would not have done for the World, had ſhe not thro her inerribility in Matters of Civil Obedience ſeen the *Queens* Title fair and juſt: But no ſooner did the *Queen* prove a known Heretick, but thro the inerribility of your Loyal Church, ſhe found plainly that the *Queen* was a known Baſtard, and ought to reſign to one more fit for your Churches Purpoſe; and we were a Company of diſloyal Rogues to keep the Crown upon the Queens Head: You did incomparably well to joyn together your Infallibility in Matters of Faith, and your Inerribility in Civil Obedience; They are in my Opinion extreamly alike. Here's a Lady is lawful Heir, and rais'd to the Crown, and not lawful Heir and ought to be depos'd.

But our Church murder'd the Q. of Scots, who was Heir of the Crown of England. If you mean that ſhe of right ought to be in Queen *Elizabeth*'s room, your own Parliament gives you the Lye: if you mean that ſhe was next Heir only; I don't ſee where the Diſloyalty of our Church was in executing her for Treaſon: So that after all this noiſe, there's not the leaſt appearance of Diſloyalty either in the Principles or Practices of our Church, tho we have taken moſt things for granted, which you have weakly, yet confidently aſſerted. And the Reaſons which make me believe you can't clear your ſelves from that Sin you unjuſtly charge us withall, are from theſe conſiderations; When *Phocas* murdered his Maſter and Emperor *Mauritius*, and

all

all his Family; the then Pope ſpoke as many fine things upon the Action, as honeſt honeſt Mr. *D.* (who you know has a nicking Conſcience) did upon *Oliver Cromwel's*; and upon that ſcore the Pope's Reward was, that *nefandum illud nomen*; which honeſt Pope *Gregory* had ſo much exclaim'd againſt: Both *Gregory* 2*d.* & *Gregory* 3*d.* *Excommunicated* the Emperor *Leo*, and null'd the *Oath of Allegiance* which the *Italians* had ſworn to him: *Zachary* did the ſame to *Childerick* King of *France*, & gave his Kingdom to *Pipin*. *Hildebrand* acts the ſame part by the Emperor *Henry* 4*th.* *Gregory* by the Emperor *Frederick*: *Paul* 3*d.* depoſes and damns *Henry* 8. King of *England*, abſolves his Subjects from their Allegiance, and commands them all under pain of Excommunication not to obey him; and *Pius* 5*th.* did the ſame by Queen *Elizabeth*. All theſe things are extant upon Record in your own Popiſh Annals, and are notorious Examples of your Churches Loyalty.

When King *James* in his Apology for the Oath of Allegiance, had charged the Church of *Rome* with that Doctrine of depoſing Kings, and abſolving their Subjects from their Oath of Allegiance; *Getzer*, fairly Anſwers, *We freely profeſs that the Pope upon juſt Cauſe may depoſe Princes, and abſolve Subjects from their Oath of Allegiance, and that the Subjects are bound in Conſcience to obey the Pope's Sentence.* But beſides theſe publick Acts of Loyalty, your Church ſhews private Favours to Kings, who do not pleaſe; witneſs the Death of *Henry* 3*d.* and *Henry* the 3*th.* of *France*, and the Gun-Powder-Treaſon Plot in *England*. Theſe are the declared Opinions and frequent Practices of the Church of *Rome*; ſo that no Prince, be

be his Faith what it will, can assure himself safety that once oppose's only the Pope's Temporal Interest and unparallel'd Pride: And if you spare not Princes of your own Faith, we have little reason to expect your Favour; especially when we further consider, *that you merit Heaven by the Destruction of Hereticks*, as was sufficiently declar'd by Pope *Innocent* the 3*d*. and the 4*th*. *Lateran* Council. And thus says your Poet.

Utere jure tuo Cæsar, sectamq; Lutheri
Ense, Rota, Ponto, furibus, Igne neca.

And now after all this; Is it not strange that *the Priests of the Living God* should be subject to any Penal Laws, which may prevent them playing the Devil? Yes, very strange! Our Penal Laws are made for the Safety of the Kingdom, and to prevent Treason, not for matters of meer Religion.

But the Primitive Christians flourish'd under Persecution. And you would very willingly have us try whether we could do so too. *Why should not we trust the same Providence without being guarded by Acts of Parliament?* Why should not you, Sir, with a Mill stone about your Neck leap into the middle of the Sea, and trust to *Providence*? Does it argue a distrust of *Providence*, or Disloyalty to the *KING*, to endeavour by lawful means to preserve our selves? *The Loyal Church of* England *must take Example by her Catholick Neighbours, how to behave her self towards a Prince:* (Right, most excellent Instructors in that point!) *or must give his Majesty leave to withdraw his Protection.* (Have your his Majesty's Commission to tell us so? I ask your Pardon for such an impertinent Question? for 'tis your way to make bold with Princes;) *Which was promised upon the account of her constant* Fidelity: We desire it upon no other Terms. But now observe the Clinch at last, *For it is an approved Axiom in Philosophy, Cessante Causa tollitur Effectus.* Good, almost the only true thing in the Pamphlet, and learnedly brought in to shew, That Fidelity is the Physical Cause of Protection. Learning is a fine thing.

FINIS.